THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVII—No. 4 **February, 1959**

TO the Eastern Occultist the Tree of Knowledge in the Paradise of man's own heart, becomes the Tree of Life eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas and the Ego to liberate themselves from the thraldom of sensuous perception and see, in the light of the one eternal present Reality.

—H. P. BLAVATSKY

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$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles 7, California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

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(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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245 West 33rd Street
Los Angeles 7, California, U. S. A.

A U M

This Spirit cannot be found by much seeking, for he who seeks thus believes that the Spirit is in another place and therefore absent from himself. —*Book of Images*

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Vol. XLVII **February, 1959** **No. 4**

THE GATE OF BALANCE

IF a man had full understanding of himself and of all the rest of mankind, he would have little difficulty in separating the true from the false in human communications. He would know without doubt or oscillation where to put his energies and how to give the greatest support of the forward-moving aspect of life. Such a man could not be victimized by charlatans nor taken in by honest but deluded enthusiasts of a merely psychic inspiration. He would know what to expect of the animal in man, of the mixed quality of human nature, and of the divine impulse which has its origin in spiritual egoity.

He would, moreover, discern without difficulty or confusion the current of progress in history and be able to see through the externalities of human events to the primary causes of motive behind behavior, in both individuals and groups. He would, in short, have all the knowledge needed to live wisely, effectively, and with full compassion.

But we do not have this knowledge. We have feelings about it, ideas about it, and "teachings" about it, but we do not have the knowledge itself. We move through an unknown country. We have charts, it is true, and an obvious security in the fact that others have already passed over this difficult terrain. But the passage we have undertaken is not one which permits us to be led by the hand. There, indeed, is the first secret to be penetrated by the wayfarer: *What sort of a journey has he begun?*

The journey, we soon learn, is the quest for self-discovery. How, then, shall we know that we are on the right path? How can others help us here, if it is *self*-discovery that is involved? At once, we are thrown

back on our own resources, for while some will counsel absolute self-reliance, pointing out the manifest truth that no one can "know" anything for another individual, others will insist that we do not travel this path separate and alone, but may enjoy help of many sorts, if we will accept it.

It is of interest that human tradition includes the extreme of every possible answer to such questions. Some of the believers in a Personal God, for example, have insisted that man is wholly helpless, wholly dependent upon the "good will" of this God, to whom each one must pray in fear and trembling, seeking the divine favor through which alone he can gain salvation. Then there is the persuasion that the human being suffers an ultimate loneliness in a universe of blind material laws; that there is no "truth" anywhere, but only certain practical rules to be observed by the one who wishes to survive for a while.

But this, surely, is a false dilemma. We need not choose between these poles, or try to find some half-way measure of belief between them. The formulation does not set the problem correctly. We are both dependent and independent, we may say—or, in other words, we are both self-dependent and dependent on others. Our multiple dependencies are inescapable facts. We could not draw a breath, save for the atmosphere around us. The society in which we are born sustains us until we become relatively "independent," but as adult human beings we are far from living alone. An intricate web of relationships supports our lives, and we could not leave this pattern of existence, even if we would.

The question thus becomes: In what relations are we self-dependent, and in which are we of necessity dependent upon others?

The troubling aspect of any answer returned to this question is that it will apply more to some men than to others. Given the same situation, some will turn inward for constructive decision, while others will look wildly about, crying out for help. There is some hope of finding an *abstract* answer to the question, but an answer which is good for all individuals seems quite impossible.

Having come this far, we may decide upon an initial conclusion in the matter: Anyone who proposes a simple formula for the discovery of the truth—a course which can be undertaken as directly as it is described—cannot know what he is talking about. What is needed, instead, is a clear statement of the fact that each man must make his own, unique

contribution to the discovery he seeks. What counsel is offered must be on a kind of "sliding scale," such that each one can take it to himself and shape its meaning according to his own capacities and power of understanding. And yet, in the area of general thought, there need to be clear statements of abstract truth and ample sources of encouragement to men to undertake the struggle.

Having formed this conclusion, we are ready to turn to those who are represented as "teachers" or instructors in the ultimate questions confronting mankind. Quite evidently, the conclusion so established is already an account of the methods of the teachers who, in their collectivity, have given identity to the current through history termed the "Theosophical Movement." A true teacher is one who understands the nature and needs of the learner as well as the truth which is to be imparted. A truth, indeed, in the practical meaning of the term, only becomes "true" in virtue of the fact that it is communicated and in substance understood. Truth is in the nature of a transaction between beings. Before it is communicated, it is less a "truth" than a part of the nature or being of the one who endeavors to "teach" it.

In large measure, therefore, the truth about man's nature and his life is truth turned back upon itself. It will be fundamentally and primarily concerned with the mode of realization of the truth. The rest of the communication will be, substantially, in the nature of exercise and illustration.

Men have, with or without the assistance of a teacher, various intuitions about this process of learning. It is through these inward guides that they come to value and to recognize the presence among them of a true teacher. In time, the perception dawns that whatever may form the body and subject-matter of the teaching, this content will never be allowed by a true teacher to distract from the primary task of self-discovery. A certain "balance," therefore, will pervade the work of the teacher. This balance is the measure of the teacher's understanding of those who are learners. The balance will always be present, wherever and whenever a true teacher exists, but it will change from age to age, being suited to the changing balance between the psychic, intellectual, and spiritual aspects of human beings. Great epochs will be seen to have great common denominators of this balance, given expression by a supreme educational intelligence. *The Bhagavad-Gita* has every evidence of being such a work. *The Secret Doctrine* is doubtless another.

It is because of the wisdom represented in this balance that seekers for truth have need to learn the importance of faithfulness to the teacher who is in fact *their* teacher. The question of new discoveries, of giving all an equal hearing, of avoiding sectarianism and "orthodoxy" in the search is very largely an irrelevant one, in this connection. These are all principles, and good ones, but unless they are seen in right relation to the fundamental question of educational balance between what the student needs in the form of teaching, and what he must learn to discover by himself, they become unfortunate distractions.

Robert Crosbie is seldom mentioned in the pages of this Magazine, of which he was the Founder. Little mention, also, is made of the United Lodge of Theosophists, that phase of the Theosophical Movement of which he was also the chief Founder. But this month of February, 1959, being the fiftieth anniversary of the founding of U.L.T., makes an appropriate occasion for saying that Robert Crosbie had the genius to recognize the importance of the true teachers of the Theosophical Movement, as beings who possessed insight into the educational balance necessary to the humanity of our time. It may be said of him that, seeing this, he shaped the association of U.L.T. into an instrument for preserving that balance in the educational work of the Movement. We can pay him no higher tribute than this.

Elsewhere in this issue are some discussions of the lines of work for Theosophy for which Mr. Crosbie was responsible, and some mention of the perspective characteristic of U.L.T.

LAW OF TRUTH

The law of Truth is merely understood to mean that we must speak the truth. But we understand the word in a much wider sense. There should be Truth in thought, Truth in speech, and Truth in action. What may appear as Truth to one person, will often appear as untruth to another person. But that need not worry the seeker. When there is an honest effort it will be realised that what appear to be different truths are like apparently different countless leaves of the same tree.

—MOHANDAS K. GANDHI

THE DECLARATION OF ULT

FRIEND: I've attended a number of your meetings and hope to come to more. Someone remarked that the sole document of ULT is the Declaration. I've heard the Declaration read and discussed several times, and gather that the Associates here think of it as a sort of document of integration. Would you care to tell me more about it? I confess I don't follow it too well.

Associate: Of course. It so happens that ULT's Founder, Robert Crosbie, had a large correspondence on these very statements that make up the Declaration, and fortunately for us his letters were preserved and published. If agreeable, then, we'll let Mr. Crosbie enlighten us, taking up the clauses in order and point by point, as he himself clarified them.

(1) "The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization."

The Declaration is a summation of the stand that all Theosophists should take toward the work and toward each other. There are a number of theosophical organizations in existence today, all of them drawing their inspiration from Theosophy, existing only because of Theosophy, yet remaining disunited. The nature of each organization is such that *unity* cannot be had on the basis of any one of them; hence a common basis should be taken if the success originally purposed is to be attained. Now, what are the claims of ULT in this direction? It makes none. It points to the Message, the Messengers, and their enunciation of the Work—and carries on the latter in accordance. It has no revelations to offer, and only hands on that which was known before. This position, which makes no claims to any other authority than the Message and the Messengers, is unique and unassailable.

When the Messengers departed from this scene, all that was left here was the *Message* (exoteric and esoteric), and its students of more or less proficiency in the assimilation of that Message. With the altruistic example of the Teachers and the inspiration of Theosophy, the Theosophical Society should have been able to stand alone and united. Unfortunately, history tells another story. Our own difficult task is to avoid all semblance of authority of any kind, while being at the same time sure of our ground and not afraid to say so. ULT has, like the great Found-

ers, to give everyone the opportunity to see for himself that what it has to say is well founded. Therefore it is our policy to state at each meeting what our purposes are: namely to disseminate the fundamental principles of Theosophy and to answer questions on the subject-matter provided.

(2) "It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion."

Theosophy is not in conflict with any form of religion, any society, any man, any opinion; however much these may be in conflict with Theosophy. What Theosophy is engaged in through those who believe in it, as we do, without any mental reservation whatsoever, is a battle for recognition. We are striving for *unity* first, and as far as possible leave out points that antagonize. Our work is to inform, not to proselyte. Our purpose is to draw attention to the Teachers and the Teaching, not to any others. It is conservation, safety, to maintain the impersonality of ULT.

Every student worthy of the name knows that H. P. Blavatsky gave a body of knowledge to the world, that she named what she gave *Theosophy,* and that she explicitly declared it to be from the Masters of Wisdom. In justice to the Message, to the Messenger who brought it, and to the ideal of Masters, nothing should be named Theosophy but this *Message.* Whoever takes any other position violates the first laws of occultism by belittling both Message and Messenger, and cannot expect to benefit by them.

We should preserve a willingness to give and receive instruction, but we should in either case be sure that such instruction is in exact accord with the principles and laws set forth in the Theosophical philosophy. If each student did this, all would have one aim, one purpose, one teaching, and a sure basis for united effort. Such differences of individual opinion as might arise would be solved by a careful adjustment of these to the philosophy. Thus all would be united; all preserve the utmost freedom of thought; all progress most rapidly by self-induced and self-devised efforts. No one, then, would make the fatal blunder of imagining that Theosophy is something which can be developed, but each would devote his thought and effort to growth along the lines that Theosophy indicates, so that he may become the better able to help and to teach others.

(3) "The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues."

All that we are doing is to help others to find the right lines. We do not want any attention paid to "us." In the work we have undertaken together, it matters not whether "we" fail or succeed. Our purpose has been and will be that the Work shall go on. We can throw—each one of us—our best into the effort. The rest is in stronger and other hands. Our best may not be great, but, if the motive is there, even to hold our ground is victory in some contingencies. For when there is no standing army the art of fighting has to be learned: the recruits have to do the fighting, the older teaching and leading the younger. With no concern but to keep in fighting trim, our best work is done when most heavily pressed and tried.

This is an age of transition and our work is to hark back to first principles, promulgate and sustain them as best we can, so that they shall be ready for those who need them, drawing our inspiration from the Message. If basic ideas are not taken in, nothing can be done. If we can do no more as humble agents than to keep these ideas *alive* in the world and among Theosophists, we should be content. Yet each of us must find his own expression of these same great Truths.

We have to strike the keynote for those who come after us. Once struck, it will be followed by those who take hold. The others will find it "too absorbing and too lofty" for them, and will not attempt it. Our work is to call attention to the true basis for *union* among Theosophists, and at the same time to set the example. Let ULT flourish on its moral worth alone. The work we have to do, the knowledge we have to give out, depends on no other names than those of the true Teachers. When questions are asked, and *when occasion compels it,* plain statements of fact have to be made, but *in defense of Theosophy,* not in condemnation of any person. This is our key to the right attitude in all such cases presented by theosophical history, made or in the making.

(4) "That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood."

To have a Brotherhood among the many it is first necessary to realize

brotherhood among the few, and the basis of brotherhood is the divinity *inherent* in all men. The real point at issue is the divine nature in man. The real basis of work is to impress this on the minds of those who come. "To form the nucleus of a Universal Brotherhood of Humanity without any distinctions whatever" was, and is, the first object of the Movement.

What is the distinction between Theosophy and anything else? Its Fundamental Principles. Nothing else affords an all-inclusive view of existence. All kinds of sincere efforts help, all kinds of systems contain some truth, but they all fall short, because they all exclude or ignore some part of nature. The fundamental statements of the Teachers are axioms to be applied. At the same time they are woven in with such reasoning as may affect the ordinary way of thinking. Science, psychology, and all efforts that are based on the latter, still fall short of their object—and for no other reason than that they do not assume or admit that true and full knowledge exists. But if science and psychology one day decide to go on with their painstaking efforts in the light of Theosophy, the spiritual and intellectual darkness of the world will soon be overcome and a civilization brought into being that will best express a true physical life. What hinders? Intellectual pride, together with the cramping effects of false religious conceptions.

The first thing to make clear in every exposition of Theosophy is the *impossibility* of the ordinary conception of a personal or separate God, and the importance of realizing the SELF of all, in all. Then, the Law of Periodicity, Cycles or Karma, in all its applications as "the world's eternal ways." This shows Reincarnation by analogy, as also the successive re-embodiments of solar systems, planets, and every form of matter. This leads naturally to the consideration of "the Universal Over-Soul," the collective intelligence in any solar system, as well as in all of them—for all are connected, "down to the minutest conceivable atom," and what affects one affects all—Egos small and great as well as embryonic ones. This means Unity throughout all, inter-action among all, individual responsibility.

(5) "It holds that the unassailable *basis for union* among Theosophists, wherever and however situated, is *'similarity of aim, purpose and teaching,'* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis.*"

Members of any organization or unattached, old and new students,

can belong to ULT without disturbing their affiliations, for the sole condition necessary is the acceptance of the principle of *similarity of aim, purpose and teaching.* The binding spiritual force of this principle of brotherhood needs no such adventitious aids as Constitution or By-Laws, or Officers to administer them. With *it* as basis for union, no possible cause for differences can arise; no room is found here for leader or authority, for dogma or superstition; and yet, as there are stores of knowledge left for all, the right spirit must bring forth from "Those who never fail" all necessary assistance. The door seems open for those who *would,* but cannot see a way. Any considerable number, *living, thinking, acting upon* this basis, must form a spiritual focus, from which all things are possible.

The basis of successful work is *unity.* To be able to afford a basis for Unity to individuals or organizations, without demanding any relinquishment of affiliation or belief, is no small thing. The Declaration of ULT does just that: it is not a theory, but a carrying out of the spirit of the Messengers. We have but to keep continually in mind and heart the original lines laid by H.P.B., namely UNITY first, as a focus for spiritual growth and mutual strength; STUDY, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had; WORK, *upon* ourselves in the light of that study, and *for* others first, last, and all the time.

Local Lodges have been and continue to be formed using the name ULT and promulgating the basis of union, recognizing Theosophy as such, regardless of organization; open meetings; public work, keeping Theosophy and Brotherhood prominent; intercommunication between Lodges, free and frequent; comparing methods of work of local Lodges; mutual assistance; furtherance of the great *Movement* in all directions possible. The motto is: "Be Theosophists; work for Theosophy."

(6) "And it aims to disseminate this idea among Theosophists in the furtherance of Unity."

Our efforts may seem inadequate, but they are in the right direction, and "a little leaven leaveneth the whole lump." We will do what we can and all that we know how to do, enduring the evils of the present while attempting that which will work for the greater good in the future, here a little and there a little, thus leading the minds of Theosophists of every degree and in every society to as broad a conception of the philosophy as possible.

(7) "It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization. . . ."

H.P.B. once wrote: "If anyone holds to Buddha's philosophy, let him say and do as Buddha said and did; if a man calls himself a Christian, let him follow the commandments of Christ—not the interpretations of his many dissenting priests and sects." The moral is, if anyone desires to be a Theosophist, let him study Theosophy as it is given by those who enunciated it. For one to accept as true what *any* teachers choose to tell him, without any means given him by which to verify the statements made, or without verifying for himself the facts alleged—is simply to believe on blind faith, as so many others do.

We all need to cultivate that charity which sympathizes with every effort to spread Theosophy, even if the methods and other things do not appeal to us. Any effort is better than no effort at all. "Truth is not a man, nor a book, nor a statement." The nature of Truth is universal. Its possessors in any degree will be found to be appliers of universality in thought, speech and action. Their efforts will be for humanity regardless of sex, creed, caste or color. They will never be found among those claiming to be the chosen spokesmen for the Deity—and extracting homage from their fellowmen. True Brotherhood includes the least developed as well as the very highest. We must seek to give aid to *all* in search of truth. Our value and aid in this great work will be just what we make it by our motive, our judgment, our conduct. In these days of proselyting and propaganda for all sorts of 'isms there is the more need for tolerance if we are to find those chinks in the mind of others through which questions may possibly be aroused. We can set the example of examining anything on its merits, and then presenting in contrast the Theosophical view, which accords with nature as a whole.

(8) ". . . . and, It welcomes to its association all those who are in accord with its declared purposes, and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others."

The heartfelt desire that others may benefit from our lives will be felt by those open—it matters little how few; they may be the means of wakening many others. It is the effort and the sacrifice that bring the ultimate results, but in our zeal it is well to consider what the Masters have done, and do year after year, age after age. They conserve the knowledge gained—and *wait.* We have to think at all times of others

and of the future. If others are not helped and trained to take hold, to share in the work and its responsibilities, then, should anything happen to us, the Work would suffer. Study and preparation on the part of beginners will alone make them efficient as propagandists. And the future will demand such, trained and grounded in the principles set forth in the Declaration, as multiplication of Lodge centres carries on into the future.

If one sees that in many ways he is not able to do all that needs to be done, or that he would like to accomplish, it is evidence that he is in the way of improving. Our ideals are never reached: they continually *precede* us. As a man thinks, so he becomes. Time is an element in this, and it is shortened by patient doing of what we can. We are helped, and in the *right* way, the way our nature needs; not necessarily according to what we assume would be the proper way. But if we waited until we were saints would we ever begin? The *Gita* says, "Lay *all* thy deeds, good and bad alike, upon me."

Perfection in action is not possible. So while showing forth the spirit of the Movement only, we yet present a *visible* basis necessary in any exoteric work. ULT is a name given to certain principles and ideas; those who associate themselves with those principles and ideas are attracted and bound by them only—not by their fellows who do likewise or who refrain or who cease to consider themselves so bound. The Declaration, with its signature by the Associates, is a wide departure from anything that exists as an organization. The Authority which we recognize is not what men term authority, which comes from outside and which demands obedience, but an *internal recognition of the value* of that which flows through any given point, focus or individual. This is the authority of one's Self-discrimination, intuition, the highest intellection. If we follow what we recognize in that way, and still find it good, we naturally keep our faces in that direction. This means no slavish following of any person—a distinction which some are unable to grasp. We point always that the most and the best anyone can do is to do as Mr. Judge did—follow the lines laid down by H.P.B., regardless of any others.

"THE THEOSOPHICAL MAHATMAS"

[The historical background of this article by H. P. Blavatsky will be found in *The Theosophical Movement,* and is briefly recounted in THEOSOPHY 14:126. Of correlative articles by H.P.B., two may be suggested here: "She Being Dead, Yet Speaketh" (THEOSOPHY 46:291) and "H. P. Blavatsky on Precipitation" (35:294). "The Theosophical Mahatmas" was originally published by Mr. Judge in the first volume of the *Path* Magazine, December, 1886 and was last reprinted in THEOSOPHY, October, 1947.—Eds. THEOSOPHY.]

IT is with sincere and profound regret—though with no surprise, prepared as I am for years for such declarations—that I have read in the Rochester *Occult Word,* edited by Mrs. J. Cables, the devoted president of the T.S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady, for she has never had the opportunities given her as Mr. Brown has; and her feeling, when she writes that after "a great desire . . . to be put into communication with the Theosophical Mahatmas we [they] have come to the conclusion that it is useless to strain the psychical eyes toward the Himalayas..."—is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the "Mahatmas" or theosophists themselves who are to blame for it, is a question that remains to be settled. It has been a pending case for several years and will have to be now decided, as the two complainants declare over their signatures that "we [they] need not run after Oriental Mystics, *who deny their ability to help us.*" The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true *manifesto.* Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphrastical declaration: "We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone." The charge is quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America (save to a few mystics and Initiates of every age), yet sacred and

revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed names, and finally leading to a public rebuke, I believe it my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most assuredly need no defense. What I intend is, to present simple *facts,* and let after this the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been "living on husks," "hunting after strange gods" without receiving admittance, I would ask in my turn, as plainly: "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?"* Our MASTERS are not "a jealous god"; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey *Eastward,* as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters," and professors often of the Left-Hand Science; that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly " 'The Dwellers of the threshold' are within!"

Once that a theosophist would become a candidate for either *chelaship* or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred.* It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidates (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master,* or Masters (in the case of *lay* candidates), and as faithful to the Society

founded at their wish and under their orders, then the theosophist will be initiated into _____ thenceforward allowed to communicate with his *guru* unreservedly; all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma,* but are left, for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the *chela* will be favoured regardless of his mistakes and sins, with occasional communications with, and from, the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non;* not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again;* and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those who, expecting as I would call it "favours by anticipation," and being disappointed, instead of humbly repeating *mea culpa,* tax the Masters with selfishness and injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one theosophist—let him be nameless though it is hoped he will recognize himself—a quiet, intelligent young gentleman, a mystic by nature, who, in his ill-advised enthusiasm and impatience, changed *Masters* and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought "Masters" under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven

his austerities with a wife; then gave up the idea and turned a spiritualist. And now having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether, to seek in the words of the above manifesto—his old "Essenian Master and *to test the spirits* in his name."

The able and respected editor of the *Occult Word* and her Secretary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. "It is pleasant for some of us," they say, "to obey the call of the 'Man of Sorrows' who will not turn any away, because they are unworthy or have not scored up a certain percentage of personal merit." How *do* they know? unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer *believes sincerely* that the blood of his "Redeemer" has saved him at the last hour—what is it but *blind* unphilosophical faith? Emotionalism is *not* philosophy; and Buddha devoted his long self-sacrificing life to tear people away precisely from that *evil breeding* superstition. Why speak of Buddha, then, in the same breath? The doctrine of salvation by *personal* merit, and *self* forgetfulness is the corner-stone of the teaching of the Lord Buddha. Both the writers may have and very likely did—"hunt after *strange* gods"; but these *were not our* MASTERS. They have "denied Him thrice" and now propose "with bleeding feet and prostrate spirit" to "pray that He [Jesus] may take us [them] once more under his wing," etc. The "Nazarene Master" is sure to oblige them so far. Still they will be "living on *husks*" *plus* "blind faith." But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day.

Yet, to those Theosophists who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their "Masters" as a *chromo-premium* to the best-behaved. For years every new member has been told that *he was promised nothing,* but had everything to expect only from his own personal merit. The Theosophist is left free and untrammeled in his actions. Whenever displeased—*alia tentanda via est* —no harm in trying elsewhere; unless, indeed, one has offered himself and is decided to win the Masters' favours. To such especially, I now ad-

dress myself and ask: Have you fulfilled *your* obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you *led the life* requisite, and [fulfilled] the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has,—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed this theosophical duty in thought or deed,—let him, I say, rise and *protest.* He can do so fearlessly; there is no penalty attached to it, and he will not even receive a reproach, let alone be excluded from the Society—the broadest and most liberal in its views, the most catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success. No one forces anyone into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be chela. Verily, verily, many are the called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverence and singleness of purpose.

What about the Society, in general, outside of India? Who among the many thousands of members does *lead the life?* Shall anyone say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the *Bhagavad-Gita* or the "Yoga philosophy" *upside down,* that he is a theosophist *according to the Masters' hearts?* As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of *divine Wisdom.* Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of Christianity, to shun bigotry and intolerance, *cant* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression, "kill one another for Brotherhood's sake and fight as devils

for the love of God"—and this is that we have made away *with every dogma* and are now justly and wisely trying to make away with the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of! And all this, I suppose, is the Masters' fault: THEY will not help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals? Truly *we are* an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: "And who are you to find fault with us? Are you, who nevertheless claim communion with the Masters and receive daily favors from Them: Are you so holy, faultless, and so worthy?" To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings —and for this my Karma is heavier than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him,* not even in thought. Never a reproach or a murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts,* the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why, having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would

always appear at the *eleventh* hour—*and so he did.* Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks—physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom, collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. And now repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"Perish rather, the Theosophical Society and its hapless Founders," I say perish their twelve years' labor and their very lives rather than that I should see what I do today: theosophists, outvying political "rings" in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws—hoary with age and based on an experience of human nature millenniums old—those Masters refuse to interefere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Motherland of my MASTER.

CONVERSATIONS ON OCCULTISM

II: Elementals and Elementaries

STUDENT.—If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by "a glass fish, so transparent as to be invisible, swimming through the air of the room," and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out.

Sage.—Correct, in general, except as to their "effecting a lodgment." Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centers of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after initiations.

That "elementals * * * may effect a lodgment in the human system, of which they then share the government, and are very hard to get out" is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and "find lodgment in the human system." In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the "human

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Note.—The following articles by Wm. Q. Judge were first published in the *Path* for May and June, 1888, and last reprinted in Theosophy for December, 1948.

system" are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new arrivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-colored, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter.

Student.—If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

Sage.—They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that "if" need not be solved now.

Student.—What determines their movements besides thought—*e.g.* when they are floating about the room?

Sage.—Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

Student.—When so floating, can they be seen by any one, or only by those persons who are clairvoyant?

Sage.—Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

Student.—Can they be photographed, as the rising air from the hot stove can?

Sage.—Not to my knowledge yet. It is not impossible, however.

Student.—Are they the lights, seen floating about a dark séance room by clairvoyant people?

Sage.—In the majority of cases those lights are produced by them.

Student.—Exactly what is their relation to light, that makes it necessary to hold séances in the dark?

Sage.—It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you "exactly what is their relation to light," then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

Student.—I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

Sage.—This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

Student.—I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?

Sage.—Quite generally this happens. It is called Bhut worship by the Hindus.

Student.—Why are visitors at a séance often extremely and unaccountably tired next day?

Sage.—Among other reasons, because mediums absorb the vitality for the use of the "spooks," and often vile vampire elementaries are present.

Student.—What are some of the dangers at séances?

Sage.—The scenes visible—in the Astral—at séances are horrible, inasmuch as these "spirits"—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no séance without having present

some or many bad elementaries—half dead human beings—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great extent as others. We thus see why the utterances of these so-called "spirits" are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pitris and Bhuts and Pisachas and Gandharvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

Student.—What is the relation between sexual force and phenomena?

Sage.—It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the "carrier" (upadhi) for the finer.

Student.—Why do so many mediums cheat, even when they can produce real phenomena?

Sage.—It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which cause inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who "have paid" for a sitting and wish "for the worth of their money."

Student.—When a clairvoyant, as a man did here a year ago, tells me that "he sees a strong band of spirits about me," and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?

Sage.—Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained—as they all are here—could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

III: Elementals—Karma

Student.—Permit me to ask you again, are elementals beings?

Sage.—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhuts, Pisachas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

Student.—Do you refer to their being able to act in the fourth dimension of space?

Sage.—Yes, in a measure. Take the tying in an endless cord of many knots—a thing often done at spiritist séances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand "matter," it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.—Are they not all of one class?

Sage.—No. There are different classes for each plane, and divisions of plane, of nature. Many can never be recognized by men. And those pertaining to one plane do not act in another. You must remember, too, that these "planes" of which we are speaking interpenetrate each other.

Student.—Am I to understand that a clairvoyant or clairaudient has to do with or is affected by a certain special class or classes of elementals?

Sage.—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student.—Is there not some connection between the Karma of man and elementals?

Sage.—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the

exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and whenever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.—How, then, about the doing of phenomena by adepts?

Sage.—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma to those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done—such as procuring money, transferring objects, influencing minds, and so on.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment!

FAITHS–TOO MANY AND TOO LITTLE

THERE is little doubt that, theosophically speaking, the one indispensable faith is faith in the ultimate worth-whileness of human existence. In the area of religious affirmation, faith placed on the primary importance of any particular representation of the "true" or the "good" becomes something less than this. For faith in the worth-whileness of human existence means faith grounded on a vision of the capacity of each person to transcend his contemporary definitions of truth, of honor, and of justice.

The Theosophist, when he concerns himself with the implications of reincarnation philosophy, does so, *not* because he views his own return to earthly existence as a reward, but because continued life means continued learning, means eventual "reward and punishment" according to the nature of his own actions. The faith, then, is not that *he* will be reborn, but that conscious existence for all men will be carried through innumerable incarnations, each life affording each person the opportunity for a wider scope of perception and a greater sensitivity.

Lacking such a purview, the tendency of contemporary culture is to divide the faith of men into many compartments. There are those scientists who, on the one hand, have faith in the working hypotheses which they hope will lead to new discoveries, and, on the other, "faith in God" during times of personal travail. Since the tendency toward philosophical thinking is not strong even in intellectual circles, the discrepancy between science and religion often passes unremarked or, even, unnoticed. Meanwhile, many "average persons" prefer to place faith in their country's military strength on some occasions and in religion and prayer on others.

But, above all, ours is the time of faith in the authority of experts who specialize in limited fields. One may have faith that the highly paid professional entertainers will entertain us, that the military specialists will protect us, and that priests and ministers will offer us a version of religion that suits our emotional needs—while we imagine that the scientist will inevitably manage to improve our entertainment, prolong a peace enforced by might of arms, and even, by way of "psychological science," provide an increase in effectiveness of personal aid from religious administrators. It is at this point that the Theosophical student,

seeking a different sort of illumination from the *Bhagavad-Gita,* may find himself reflecting upon possible correlations between the "faiths" of our present world and the "three kinds of faith" discussed in the seventeenth chapter of that text. For the faiths based on *sattva, rajas,* and *tamas* may characterize the psychological orientation of groups of men as well as individuals, may represent common denominators for the attitudes and behavior of entire populations.

Take, for instance, the quality of *tamas,* or "indifference." Krishna says that those in whom the quality of *tamas* predominates "worship elemental powers and the ghosts of dead men." Today, men who place reliance on the titanic forces of nuclear explosions as deterrents to encroachment by a foreign country are clearly placing faith on the altar of "elemental powers." The concentration, here, is not upon education towards a realization of human interdependence, but upon protective isolation. The assumption seems to be that we need, in other words, to worry less about the motivational quality of our actions in foreign relations than about the quantity and quality of our weapons and explosives.

Culturally, we tend to worship "the ghosts of dead men" whenever we indulge in hero-worshipping fantasy. We are immersed in *tamas,* or indifference, when we spend long hours seeking entertainment. For entertainment requires no effort of the will, no conscious thought, but only receptive emotions—a kind of passivity. The millions who now attend demonstrations of physical prowess on football or baseball fields, as well as those who stare at television sets, become, in a sense, mediums. The spectacular play and the winning finish become endlessly repeated topics of conversation—and, in fact, any endlessly repeated recital of exciting events is an indulgence of our *tamasic* propensities. The men who enact the actual dramas, even if they only be athletic, must of necessity be at least *rajasic* in orientation—but not those who merely watch or talk about them.

The man of *rajasic* faith believes that the secret of life lies in action —his own. But the actionist may never have learned that reflection and contemplation are the sort of "action" which brings worth-while harvest from expenditures of energy. And so the action of the athlete or the military man or the politician who is indefatigable in his tactical maneuvering is also endlessly repetitive. When such a person becomes sufficiently "tired" he may, moreover, give himself over to the blandishments of *tamas*—reliving past small glories, which are then only

"ghosts," as one assumes the role of unthinking but still emotional spectator. All of the intricacies of military organization are linked to *rajasic* faith. Given the closed circle of military assumptions, as the pacifists tell us truly, the cycle can only repeat itself, since there is no incentive for transcendence of the limitations of the context within which choices are made.

The man of *sattvic* temperament today is usually the believer in inevitable progress. As he looks around him he feels that neither the distressing tensions between global powers nor the tensions of many personal lives are as bad as they seem. Somehow science will take care of us all—or, for a number growing smaller each year, it is still assumed "God will provide for his own." But the man of *sattvic* temperament, thus preferring an easy optimism to the rigors of forthright assault upon the difficulties which surround us, may also easily develop a false sense of well-being—may feel a little bit superior to those who are more troubled than he. But a sense of superiority, shading fairly abruptly into self-righteousness, leads to isolation, and eventually back to that passivity and indifference which characterize *tamas*.

Yes, "the three qualities" provide a most interesting means for analyzing the "too many and too little" faiths of our age. True self-reliance requires an honest evaluation of our *tamasic* leanings, a determination to employ the best of our will and energy in the direction which seems most worth-while so that a wider meaning and a broader vision may in time emerge.

MACADAMISATION OF MIND

The truth of the matter is, that the spirit of sect and bigotry is everywhere present and our life and our conversation are hollow and ineffectual. Surface meets surface as Thoreau asserted in his famous essay on "Life Without Principle." Journalism, the wireless, the cinema and the TV symbolise the pace at which things now move, which in turn has led to the habit of surveying only the headlines of life and to what has been aptly described as the macadamisation of mind, its foundation being broken into fragments for the wheels of present-day civilisation to travel over.

—RAMASWAMI AIYAR

SIDE ISSUES

THEOSOPHISTS are frequently reproached for what is considered their lack of interest in worthy movements of various sorts, and they are often questioned as to why they, as members of theosophical bodies, do not participate in the activities of charitable, humane, political, reform, religious, or other groups. It is sometimes overlooked that many individual theosophists do take part in movements of such nature, but they do so as individuals and do not involve their theosophical associations in their personal pursuits. Why this should be is very easy for Theosophists to understand, but difficult for those who believe that "whoever is not with me is against me." There is no lack of sympathy on the part of Theosophists for those who are dedicated to causes they believe to be worthy, and this is exactly because the true Theosophist is also dedicated to his own "cause." To the Theosophist, the idea of dedication is devotion to the ideal of Universal Brotherhood in its widest sense, and, if he must make comparisons, dedication to any specific cause, such as those above mentioned, is a limited form of devotion, even though it may, within its limitations, be worthy of the efforts expended upon it.

It might be offered, as a proposition in the same manner as all theosophical ideas are offered, that if Theosophy were to be generally accepted and *used,* no other movements for the amelioration of conditions affecting humans, animals, or others would be needed. Against such argument it might be stated that since the teachings of Theosophy are not generally accepted and used, the other movements must continue their work. Granted, but if Theosophists should spend their time, money, and efforts in any limited direction the teachings of Theosophy might never come into popular acceptance and use.

There is another compelling reason why side issues are dangerous. Theosophists have enough to contend with in dealing with criticisms and misunderstandings concerning Theosophy itself. If we, as Theosophists, were to take part in enterprises such as are already the subject of prejudice and misunderstanding, we would expose Theosophy to further misconceptions. This is especially true of crusades *against* certain popular movements, which, in themselves may be good or evil, as evaluated according to theosophical teachings, but which are accepted as good by the propagandized public. We need not be silent when opportunities for comparisons are offered, and we are accustomed

to be called crackpots and scatterbrains, but let us see to it that such epithets fall on *us* and not on Theosophy. And is it not true that many of the existing misconceptions about Theosophy are due to Theosophists who have presented Theosophy to unwilling ears? "Theosophy is for those who want it." The same holds true in regard to replying to attacks: replies only furnish material for further attacks. The way by which we can induce people to properly evaluate popular movements is by the same method we have learned to use, by studying, using, and popularizing the teachings of Theosophy. It is true, as H.P.B. has said, that we have to look cant and error straight in the face and work against them, but she also told us how to do it and gave good examples of her method.

In many communities, when election time approaches, and the candidates are busily urging voters to support them or their party, certain groups who desire to have their own particular interests supported or favored work as groups to accomplish that end. Thus we have Farm Groups, Labor Groups, Mining and Oil Groups, Large and Small Business Groups, examining the records and pledges of the candidates and urging the members of their particular groups to work for or against certain candidates because such candidates are believed to be working for or against the interests of these groups. Because of the limited but vociferous interest for the welfare of each group and the lack of consideration of the greatest good to the greatest number each group thus pits itself against all the others, and frequently incurs the enmity of all others.

Would we care to see a theosophical group added to those already fighting in this arena? Voting is by no means a side issue for individual Theosophists, but it is decidedly a side issue for theosophical organizations. The individual Theosophist may be influenced in his choices by what he has learned from Theosophy, but he knows better than to inflict his ideas upon the general public. Theosophists, as such, have no representation, or misrepresentation, in any form of government, and it is well that this is so.

If side issues are undesirable in connection with public movements, they are even more so within the area of the work of theosophical affiliations. Each attempt to make the work more interesting or attractive by means of entertainment, crusades, or specialized forms of endeavor has always detracted from the main issue, as evidenced by the

history of many theosophical bodies. There were side issues in H.P.B.'s. time of service, and she expressed what she thought of them in her statement that the *practical realization of Theosophy alone* is needed for the welfare of mankind. If we believe that H.P.B. always meant exactly what she said (and this is borne out by all the evidence), then we have good criteria as to where to concentrate our efforts.

Wee Otters

The Otter is an amphibious animal who lives both on land and in water. All theosophical associations have an informal association—The Wee Otters. These are the malcontents and the ill-informed. Their name is taken from the suggestions they offer:

Wee Otter have some entertainment at our meetings. Theosophy alone is too dry and uninteresting;

Wee Otter invite outside speakers to address our meetings. They could speak on attractive subjects, such as applied psychology, hypnotism, self-realization, etc. These would have more popular appeal.

Wee Otter be looking for "new" theosophical teachings. They may be speculative and they may not agree with the original teachings, but, who knows? they *might* be correct; and they are certainly fascinating!

Wee Otter bring all the theosophical bodies together in One Big Organization. There is strength in numbers; and even though we might have to make compromises, what have we got to lose?

Wee Otter take more interest in politics, publish a list of approved candidates, and urge our members to vote for them;

Wee Otter have departments for Service, such as: a Robe, Turban, and Ritual Committee; a Choral Society to sing hymns to the Sun; a Little Theater Group to produce plays with a theosophical flavor; a Theosophical Fraternal Order, a Secret Society with insurance features; a Sign, Passwords, and Emblem Society; a Genealogical Society to search for our identities in past lives;

Wee Otter have Testimonial meetings to give our members a chance to tell their personal experiences in Theosophy.

All this! when what we really Ought To do is concentrate on the study and practice of pure Theosophy, and be warned by the mistakes of the Wee Otters in all societies whose devotion to side issues has almost obscured the fact that real Theosophy exists.

YOUTH-COMPANIONS ASK— AND ANSWER

IT does not seem that there is anything permanent enough in our civilization to last through the ages, to be found and used by some future civilization. If there is to be some remnant of this age, what could it be? Our material collections will most certainly die with us, and religious, ethical, philosophical, and moral ideals are so intermixed and diffuse that they have no substantial lasting power of their own.

(*a*) First, since we have not as yet come to the peak of our civilization, we cannot know with any certainty just what will endure to be of value to a future one. Yet, it does seem that Theosophy will have something very important to do with it, helping to clarify the "diffuse" ideals. "This newer and better development," says William Q. Judge, "will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed so far as physical evidence goes, but the soul ever retaining in *Manas* the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines."

Since *we* will be present in future civilizations, then, the renewal of spiritual perceptions will come about in part as a remembering process after destruction of the forms of the old cycle; "techniques" may be recovered, perhaps, such as reading in the astral light, nature's picture gallery of all thoughts, words, and deeds. In this way, the civilizations of the present and the past have also grown, with the rekindling of both knowledge and technique. Then, the future civilization would continue upward from that point, in the cyclic spiral of evolution.

It is evident that the history of the world has been that of the basic struggle between truth and deceit, brotherhood and selfishness, and that this struggle has been mounting in intensity, especially since the founding of the Theosophical Society in 1875. This leads us to the present time, and accounts for the fact that "religious, ethical, and moral ideals are so intermixed and diffuse that they have no substantial lasting power of their own." This cannot always be the case, however, for it is indicated in the teachings that our civilization will see the climax of this struggle and the victory of one of those two forces, enlighten-

ment or destruction, and that, therefore, the next civilization, growing out of this one, will not show forth the mixture of good and evil which we now deplore, but will be either good *or* evil, according as the pendulum swings one way or the other.

If this is a correct assumption, it gives added light to the significance of a true Theosophical Movement to provide the basis for thinking in the race which alone will awaken men to the reality of Universal Brotherhood.

Which of the two forces will win out has not been prophesied, but it has been indicated that the outcome will not depend on religion, politics, or science, but on individuals who work altruistically for humanity. The teacher of Theosophy, H. P. Blavatsky, sent a special message to Theosophists in 1891, that the *practical* realization of Theosophy alone could save the Western world "from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done." And she added, "In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

(*b*) It is quite true and quite obvious that most people lack clearly defined convictions, philosophies, or even religions. This seems to be a time for breaking traditions, mixing varying approaches to life, but perhaps there is a hidden hope that we may come up with something broader and more sustaining. This process is not a pleasant one, nor does it offer a clear path to follow; it is like the tearing down of a high, old building, creating much rubble and debris which must be sorted out—part to be used again, part to be discarded—and then building a better, stronger, larger building in its place. The difference, however, and a big one too, is that in today's attempt to create, to discover something more honest to identify with, there is not *one* designer, *one* leader, but *everyone*—each one trying in some degree to do his own thinking and discovering.

We have many weird combinations in our society. We have the "worship" of material security, and we have also schools of learning which, in some respects, are most philosophical and offer orientation—groups here and there of men who believe that the most important thing a person can do is to follow and *be* his conviction.

THE THIRD FUNDAMENTAL

"PILGRIM" is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole, the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. The Monad is the Unity, the *one.* In Occultism it often means the unified triad Atma-Buddhi-Manas, or the duad Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal—Nirvana. "The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action."

"The Spark hangs from the FLAME by the finest thread of Fohat. It journeys through the Seven Worlds of Maya. It stops in the first Kingdom, and is a metal and a stone. It passes into the second Kingdom, and behold—a plant. The plant whirls through seven forms and becomes a sacred animal—the *first shadow* of the physical man. From the combined attributes of these, Manu (*man*) the Thinker is formed." What is the Spark that hangs from the Flame? It is Jiva, the Monad in conjunction with Manas, or rather its aroma—that which remains from each personality, when worthy, and *hangs from Atma-Buddhi,* the Flame, by the thread of life. The Flames, the *Agnishwattha* Dhyanis, were those who, esoterically, were destined—most of them—to incarnate as the Egos of the forthcoming crop of Mankind. The human Ego is neither Atman nor Buddhi, but the higher *Manas.* The ancient works refer to it as Karana Sarira on the plane of *Sutratma,* which is the golden thread on which, like beads, the various personalities of this higher Ego are strung.

Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "Man." It stands to reason that a Monad cannot either progress or develop, or even be affected by the changes it passes through. The Monad or Jiva per se cannot even be called spirit. It is a ray, a breath of the Absolute, or the Absoluteness rather; and the Absolute Homogeneity, having no rela-

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NOTE.—Collated from *The Secret Doctrine.*

tion with the conditioned and relative finiteness, is unconsciousness on our plane. It is not of this world, and may be compared to an indestructible star or divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it dwells. It is for the latter to cling to *it;* and thus partaking of the divine nature, obtain immortality. Left to itself, the Monad will cling to no one; but like the "plank," be drifted away to another incarnation by the unresting current of evolution.

Life is something more than the mere interaction of molecules and atoms. There is a vital principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called "inorganic" matter of our plane of consciousness. Akasha, Jivatma, or the "Soul of the World"—are one. Jivatma is the one universal life, generally, but also the divine spirit in Man. That which propels towards, and forces evolution, i.e., compels the growth and development of Man towards perfection, is (a) the Monad, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal* self. The former, the Monad, whether imprisoned in a vegetable or animal body, is endowed with, is indeed itself that force. The Monad or Jiva is first of all shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the fourth Round), it creeps out, say, as a lichen. Passing thence through all the forms of vegetable matter into what is now termed animal matter, it has then reached the point in which it has become the germ, so to speak, of the animal, that will *become* the physical man. All this, up to the third Round, is formless, as matter, and senseless, as consciousness.

Each rational creature receives only the temporary loan of that which has to return to its source, while his physical body is shaped by the lowest terrestrial lives, through physical, chemical and physiological evolutions. Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic *Shadow,* of which those gods are often the animating principle. (Atman) is one—and indiscrete. The Monad is impersonal and a god per se, albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, Manas, it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eyes of the lowest"

in the manifested world; Purusha (Spirit) remains blind without the help of Prakriti (matter) in the material spheres; and so does Atma-Buddhi without Manas. The Monad has passed through, journeyed and been imprisoned in every transitional form throughout every kingdom of nature during the three preceding Rounds. All the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

But the monad which becomes human is not the Man. Can man, a god in animal form, be the product of material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped Monad—seeing that the intellectual potentialities of the two differ as the sun from the glow-worm? And what is it that creates such difference, unless man is an animal plus a living god within its physical shell? Let us pause and ask ourselves seriously this question, regardless of the vagaries and sophisms of both the materialistic and psychological modern sciences. Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence* —of a higher Being; one from a higher and divine plane?

Besides the material which will be needed for its future human form, the Monad requires (a) a spiritual model or prototype for that material to shape itself into; and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. The evolution of the external form or body round the astral is produced by the terrestrial forces, just as in the case of the lower kingdoms. But the evolution of the internal or real Man is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various states of not only matter but self-consciousness and self-perception, or of perception from apperception.

The mystery attached to the highly spiritual ancestors of the divine man within the earthly man is very great. That creator who is called in the second chapter of Genesis the "Lord God," is in the original the *Elohim,* or Gods (the Lords), in the plural. While one of them makes the earthly Adam of dust, the other breathes into him the breath of life, and the third makes of him a *living soul,* all of which readings are implied in the plural number of the *Elohim.* "The first is of the Earth, the second (the last, or rather highest) is from heaven," says Paul in Corinthians. The higher Dhyanis had no hand in his physical creation. Primeval man, issued from the bodies of his spiritually fireless progenitors, is described as aeriform, devoid of compactness, and Mindless. The Pitris (the lower *Elohim*), are lunar deities and our ancestors, because they created the physical man. Those Dhyanis or Pitris, though possessed of creative fire, were devoid of the higher Mahatmic element. Being on a level with the lower principles—those which precede gross objective matter—they could give birth only to the outer man, or rather to the model of the physical, the astral man.

The Agnishwattha Dhyanis, devoid of the grosser creative fire, were unable to create physical man, having no *double,* or astral body to project, since they were without any form. Yet it is they alone who could complete man—the Kumara, solar deities, the "fashioners of the *Inner* Man"—they alone who could make of him a self-conscious, almost a divine being, a god on Earth. To complete the septenary man, to add to his three lower principles and cement them with the spiritual Monad—which could never dwell in such a form otherwise than in an absolutely latent state—two connecting principles were needed: *Manas* and *Kama.* He had no middle principles to serve him as medium between the highest and the lowest, the spiritual man and the physical brain, for he lacked *Manas.*

The Monads which incarnated in the Shadows—empty shells—remained as unconscious as when separated from their previous incomplete forms and vehicles. Without this quickening spirit, or human Mind or soul, there would be no difference between man and beast; as there is none, in fact, between animals with respect to their actions. Without this principle—the emanation of the pure divine principle *Mahat* (Intelligence), which radiates direct from the Divine Mind—we would surely be no better than animals. "The functions of Jiva on this earth are of a five-fold character. In the mineral atom it is connected

with the lowest principle of the Spirits of the Earth (the six-fold Dhyanis). In the vegetable particle it is connected with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth. In man, the germ must receive the fruition of all the Five. Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete.

The Fall was the result of man's knowledge, for his "eyes were opened." Indeed, he was taught Wisdom and the hidden knowledge by the "Fallen Angel," for the latter had become from that day his *Manas,* Mind and Self-consciousness. In each of us that golden thread of continuous life—periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan—*is* from the beginning of our appearance upon this earth. It is the *Sutratma,* the luminous thread of immortal impersonal monadship, on which our earthly lives or evanescent Egos are strung as so many beads. Sutratma is literally "the thread of spirit," the immortal Ego, the Individuality which reincarnates in men one life after the other, and upon which are strung, like beads on a string, the countless Personalities. The Atman or Spirit (the Spiritual Self) passing like a thread through the five subtle bodies (or principles), is called "thread-soul" in Vedantic philosophy.

Thus, according to *The Secret Doctrine* teaching, for the first three and one-half root-races, up to the middle or turning point in this fourth Round, it is the astral shadows of the lunar Progenitors, the Pitris, which are the formative powers in the races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of spirituality. Then, from the turning point it is the Higher Ego, or incarnating principle, the *nous* or Mind, which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the Personality has so strongly infected the real *inner* man with its lethal virus, that the upward attraction has lost all its power on the thinking, reasonable man.

ON THE LOOKOUT

A Recent "Gita" Commentary

In 1958, the A.B.S.S.S. Sarvodaya Book Centre (242, N.S.C. Bose Rd., Madras 1, India) brought out in book form *Talks on the Gita,* originally delivered informally by Vinoba Bhave to his fellow-prisoners in Dhulia Jail during the early months of 1932. Vinoba discusses the *Gita* chapter by chapter, developing the theme of each and synthesizing all into the total teaching. Vinoba does not agree with those who think that the *Gita* should begin with the second chapter: "The introductory portion preceding this," he says, "does have a value of its own. Without this preliminary narrative we cannot properly understand where exactly Arjuna stands and what the *Gita* is intended to teach."

Arjuna, the Rationalizer

Neither was the *Gita,* Vinoba suggests, meant to "remove Arjuna's weakness and make him enter the battle," nor to "cure Arjuna of his scruples based on non-violence and make him inclined to fight"; but rather to "destroy illusion"—the illusion of attachment caused by the emotional impact of actually *seeing* and recognizing the close relatives and friends arrayed against each other. Vinoba says:

> When he sees all his own people together, a storm begins to rage in his heart. He feels downcast. In the past, he had killed innumerable warriors in many a battle. But never till now had he felt so miserable, never had his bow, Gandiva, slipped from his hands, nor had his body quaked like this, nor had his eyes become wet. Then, why did all this happen now? Was he moved by the spirit of non-violence now, as Asoka was to be later? No, this was only attachment to his own people. Even now, if those in front of him had not been his teachers, kinsmen and friends, he would have made their severed heads fly like so many balls. But his attachment confused him and overshadowed his devotion to duty; it was then that he thought of philosophy. When a man with a sense of duty is caught in illusion, even then he cannot bear to face the naked fact of his lapse from duty. He usually covers it up with an enquiry into principles. Arjuna was just in this plight. He began to declare ostentatiously that war was really a sin, that war would destroy the race, maim *dharma,* encourage moral anarchy, spread antinomianism, disturb the seasons and bring many other disasters upon society. With such arguments he tried to enlighten Krishna Himself.

KRISHNA SEES THROUGH ARJUNA

The arguments advanced by Arjuna were not in themselves wrong, says Vinoba, but what we should think of is this:

> Arjuna had no real vision, it was only clever and superficial talk. All this Krishna knew. So, without paying any attention to Arjuna's words, he straightaway began to set about dispelling his illusion. If Arjuna had actually been converted to non-violence, he would never have been satisfied until his real point had been met, however much he was told about wisdom and knowledge. But the *Gita* has nowhere answered this point of his, and yet Arjuna was satisfied. The implication of all this is that Arjuna's attitude was not that of non-violence; he did believe in fighting. As he saw it, fighting was his natural, clear and inescapable duty. But he wanted to evade this duty because his vision was clouded by illusion. And it is on this illusion that the *Gita's* mace falls most heavily. . . . One's *dharma* consists in following one's true vocation. The growth must be real.

INNER AND OUTER ACTION

Throughout the *Talks* Vinoba stresses the importance of *svadharma* —one's own particular *dharma,* or duty. He says:

> In the *Gita,* the word *"karma"* (action) is used in the sense of *svadharma.* Our eating, drinking, sleeping, are all actions, but it is not these actions that the *Gita* refers to when it talks of *karma. Karma* there means the practice of *svadharma.* But in order to achieve freedom from desire through the practice of *svadharma,* something more is necessary—victory over *kama* and *krodha,* craving and anger. . . . The three words, *"karma," "vikarma,"* and *"akarma,"* occurring in the Fourth Chapter, are of the utmost importance. *Karma* is the concrete, outward action performed as *svadharma.* The participation of the *chitta,* the mind and heart, in this external action is *"vikarma."* We bow our heads to someone, but if, while we are doing this, the heart too does not bow, the external act is meaningless. The inner and the outer must become one. . . . The *yoga* of desireless action is achieved only when the outward action is combined with the purity of the mind within.

These discourses, first printed in Marathi, have been translated into twelve other Indian languages, as well as into English. Vinoba's simple and direct presentation, his homely similes and applications, often recall Theosophic discussions of the *Gita. Talks on the Gita* comes in two bindings: cardboard cover, Rs. 2-00; library edition, Rs. 3-00. (A rupee is 17 cents, U.S. currency.)

Land-Gift Movement in India

Vinoba Bhave's land-gift movement is discussed in *The Aryan Path* for September in an article, "The Mind Behind Bhoodan," by Dr. J. N. Mohanty, of Calcutta University. "The purpose of this paper," says Dr. Mohanty, "is to draw attention to some remarkable ideas that Vinobaji has been propounding in his lectures for some time past." He continues:

> It is well known that Vinobaji does not look upon *Bhoodan* as merely a socio-economic programme: *Bhoodan,* according to him, is a movement that aims at the spiritual transformation of man by awakening in him the spirit of self-sacrifice and love. Besides, believing as he does in evolution, Vinobaji connects this ideal with the evolutionary trend inherent in the human race: a human society founded on love and self-sacrifice is not only desirable but, according to Vinobaji, inevitable. This idea of inevitability, coupled with a belief in evolution and progress, lends to Vinobaji's discourses a timely relevance that appeals to the modern mind. But there is quite another aspect of Vinobaji's recent utterances. He is not only developing the historical relevance of the ideal of *Sarvodaya* but is also interested in the ultimate ideal of human perfection, and has devoted some valuable thought to this problem. This has led him to reflect upon the significance of the Vedanta, the nature of self-knowledge, the possibility of a universal religion of man, etc.

Progressive Self-Knowledge

One of the most remarkable features of Vinoba's philosophy, Dr. Mohanty says, is "an awareness of the unending possibilities of human perfection." The application of this idea Dr. Mohanty describes as follows:

> In his discourse in Mysore on November 8th, 1957, Vinobaji recommends to religion a distant unrealized ideal. Has not natural science always had such ideals before it, ideals that at one time had seemed too fantastic to be capable of realization but which nevertheless have been progressively approached, thereby leading science perpetually ahead? As contrasted with natural science, religion, whose aim is self-knowledge, *Atma-jnana,* has placed before itself a meagre ideal: for the common religious soul, it is the ideal of a quiet and detached life with peace of mind and indifference to what goes on around. "From whatever I have read of religious literature," says Vinobaji, "I have come to the understanding that only a tiny portion of the possibilities of self-knowledge has been realized by mankind." When another person suffers from pain, a religious soul feels compassion; but were there pervasive self-knowlege, he would have felt that pain

himself, or the suffering person would have experienced the religious soul's inner peace and quietude! The more self-knowledge develops its unrealized potentialities, the more capable shall it be of removing discord and strife, which are due to ignorance. An *Atmajnani* in this sense is not one who escapes from life's conflicts to attain to inner peace and freedom but one whose very presence dispels conflict as light removes darkness. The distant ideal that Vinobaji places before religion and self-knowledge is that of a *collective samadhi.*

Thus, Vinoba's mind, "steeped in the traditional wisdom," "functions" at mystical and philosophic, as well as economic and societal levels.

"You Will Come Back"

An attractively printed pamphlet of forty-seven pages of this name, subtitled *A Conversation About Reincarnation and Karma,* has recently been independently produced and distributed from Ontario, Canada. Clearly the work of a student familiar with Theosophical teachings, this dialogue is designed to exert a provocative interest in liberal Christians who have asked themselves questions in the area of reincarnation philosophy. The *Canadian Theosophist,* November-December issue, has printed the pamphlet in full as the lead article, and copies may be obtained of the pamphlet format from the distributor, Miss E. Goold, 549 Jarvis Street, Toronto 5, Canada.

You Will Come Back is couched in easily understandable language, and proceeds from the point of view of an open-minded inquirer. A quote from Francis Bacon indicates the general tone: "If a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties."

Details on Church History

The first section of the pamphlet provides a compact summary of the history of reincarnation in relation to the early church, recounting the First and Second Councils of Constantinople, which witnessed the banishment of reincarnation theory as heresy. Particular attention is given to the profound writings of Origen, pupil of Ammonius Saccas, who, though a devout Christian, was also a believer in pre-existence. The triumph of Rome as an authoritarian arbiter of doctrinal matters then led, as the author of the pamphlet explains, to the disappearance of all discussion of pre-existence in exoteric Christianity. The author's thesis is that though "this great truth has been neglected for centuries,

it is coming back to the Christian world"—chiefly through investigation of the reports of such psychics as Edgar Cayce. (Conviction in "Great Truths" may not, of course, follow this sequence.)

An Unusual Christian Historian

Two quotations provided in *You Will Come Back* are derived from *The Seekers,* a book by Dr. William Alva Gifford, Professor Emeritus of Church History of United Theological College in Montreal. Dr. Gifford, after sketching the philosophical quests of ancient religious peoples, explains the *un*philosophical orientation of historical Christianity:

> Orthodox Christian theology never could have arisen except for two things: It gathered about a historic Figure . . . and it developed in an intellectual vacuum. The collapse of the Roman Empire and the slow emergence into civilization of its heirs in western Europe, the Germanic nations, gave Christian orthodoxy nearly a thousand years in which to establish itself. It never could have arisen in a more enlightened society; it will not forever survive free enquiry.
>
> The times are critical. We live, as did the first Christians, at the end of an era, and the Church is entering the new age in an extremely difficult position. . . . The historic credentials of most Christian dogmas are quite inadequate, and neither Catholic authoritarianism nor Protestant evasion avails any longer to hold enlightened minds to them. More serious now than the differences between Roman and Protestant Christianity is the indifference of enlightened minds to both.

Belief Versus Wisdom

The writer of the pamphlet suggests that reincarnation philosophy is the key to an understanding of a *pure* Christianity, with the following paragraphs of dialogue:

> *Student*: Today, with the advance of science, a religion which fails to teach about the nature of the universe and the nature of man will certainly fail to attract men and women who are intellectually and spiritually alert. One day these students will discover the statement of the greatest of the 19th century spiritual teachers: "There being but One Truth, man requires but one church, the Temple of God within us, walled in by matter, but penetrable by anyone who can find the way."
>
> *Mr. Asketh*: To find the way! That is not easy. Where does one look, and where does faith come in? Don't we have to take on faith what we cannot prove?
>
> *Student*: Yes, of course. Most of what each of us calls "religion" is what we *believe.* Except for the mystics of all nations and all religions—who have had firsthand experience of Reality or God—most

of us can only say that we *believe* certain things. We *know* very little. But modern men and women need a much more adequate working hypothesis than is now provided in orthodox, exoteric Christianity. This is found in reincarnation and karma. These teachings fill a great gap in Christianity. They were once part of Christian teaching and they should be brought back into it.

No Comment

Under the title "Automation Being Built Into Chapel," a Religious News Service dispatch from Worchester, Mass. (Los Angeles *Mirror-News,* Dec. 13), reads as follows:

> Recorded sermons, Scripture readings, organ and choir music will be heard by visitors to the Davis Chapel of First Baptist Church here merely by pushing a button.
>
> Now being constructed, the chapel will have an electronic sound system which will be completely at the disposal of the individual worshiper. A lettered keyboard will permit the selection of 150 prayers, hymns, sermonettes and readings. Speakers will amplify the selections throughout the chapel.
>
> The system is being installed by Fred J. Walters of Grafton, Mass., a professional sound engineer.

Interest in Homeopathy Increasing

A pamphlet which admirably supplements our last brief review of Homeopathy (Lookout, September, 1955) has come to hand: *Homeopathic Philosophy,* by James Stephenson, M.D. One of the reasons that Homeopathy has had such a hard row to hoe, according to Dr. Stephenson, is that—

> Homeopathy was born in the world of German idealism but has lived ever since under the judgement of that 19th century German materialism which has dominated medical thought in the Occident up to the present time. With few exceptions, even the best of our medical thinkers today have not as yet applied the philosophic tenets of 20th century physics to medical phenomena. We still live in the past century.

Basic Agreement in Principle

Dr. Stephenson reviews the great strides taken by science in the past fifty years and the consequent change in philosophic outlook: Planck's quantum theory, Einstein's theory of relativity, wave mechanics, the discovery of isotopes, cosmic rays, sub-nuclear particles, and nuclear fission; and from these, the holistic theory of the universe and of man. It is this holistic view, says Dr. Stephenson, that "appears to be the

single most important principle both of 20th century physics and of homeopathy." He continues:

> It leads naturally to a consideration of purpose, the implied essence behind each whole . . . the parts are arranged to serve the purpose of the whole. This new concept is teleological—it interjects purpose into the world view, but not a purpose *of* the universe as in the older metaphysics (which erected a dualism between this world and an abstract, philosophically conceived perfect world), but rather that the purpose is *in* the universe, the two are one. . . . Whereas the principles of homeopathic practice and philosophy were completely antithetic to the attitude of 19th century scientific philosophy, by contrast each of these characteristics of 20th century physics is basic to homeopathic philosophy.

Focus of Attention

Homeopathic medicines, Dr. Stephenson says, "have all been tested on healthy persons, so that their true effect can be known unmodified by disease symptoms." Naturally, experiments on humans are hardly possible but "verbal reports, permanently recorded in the words of the prover, not in medical terms which may be soon outmoded, [through which] the subjective reactions of the patient are opened to study—physical, emotional, mental and intuitive. As a result, the *total* effects of the medicines can be recorded." He continues:

> The homeopathic physician is often able to *individualize* one patient from another who may have the same illness. Each ill person is unique, just as every pine tree is unique among pine trees. The homeopathic physician focuses on the *person* who has the disease, rather than the *disease* which has the person. He differentiates between the *symptoms* of the disease like the sneezing and running nose of a person with the cold, such as reaction to weather, time of day or night, fears, moods, etc. His approach is descriptive, like the botanist or geologist, rather than analytic, like the chemist or engineer. It is inclusive rather than exclusive.

Disease Working Down and Out

"A unique property of homeopathic therapy," say Dr. Stephenson, "is that it is truly psychosomatic pharmacotherapy. A single medicine may act simultaneously in a physical, emotional and mental manner." He adds:

> Probably most important of all, in treating illness homeopathic physicians observed a consistent, predictable type of response on the part of their patients. Over and over as people responded to therapy,

their complaints shifted from one area to another, but usually from more vital organs to less vital organs, almost as though some inner healing force were directing the course of reaction. Head symptoms would move downwards to the trunk and gradually along the extremities to the hands and feet. Illness of vital organs such as the lungs and heart would shift into the throat or intestines, characteristically ending as a discharge or as a skin eruption. Afflictions of the mental sphere would move into the emotional and then into the physical sphere. In the process of treating long-standing chronic conditions supervening illnesses often returned, usually briefly, but nearly always in reverse order of their appearance, the most recent returning first, the oldest last. It soon became evident to even the most casual observer that the symptoms of an illness are often not dangerous in themselves, to be removed by any means, but instead they represent an attempt by the body to heal itself, to re-establish a state of health.

Nature Responds

The homeopathic remedies appeared to be able in some manner to aid in this attempt. Obviously there were many conditions where this approach was not correct—where the symptoms of an illness were of such a nature that they had to be removed as speedily as possible by any means—but where it applied it was found to be gentle and sure, often miraculous. In other words, homeopathic physicians of necessity try to see below the symptoms of a particular illness to that point of imbalance which the disease symptoms are attempting to restore to balance. From this viewpoint disease is not evil in itself, but has as an underlying purpose the maximum possible good of the patient. . . . Rather than fight symptoms, one may accept them and use them as a guide to nature's attempt to restore harmony.

Homeopathy, an Ageless Approach to Therapy

In summing up, Dr. Stephenson shows why the homeopathic approach is in harmony with today's scientific purview, as was not possible in the nineteenth century:

Twentieth century physics supplements 19th century physics by being absolutely relative rather than relatively absolute; synthetic or holistic instead of separative; discontinuous rather than average; statistically acausal rather than theoretically causal; purposive rather than coincidental; descriptive rather than analytic; and uncertain rather than certain. . . .

In a nutshell . . . homeopathy is a therapeutic technique formulated by Samuel Hahnemann of Leipsic, Germany, about 1776, in which the homeopathic physician, in a holistic, purposive, acausal, convergent manner, treats each illness with succussed dilutions of medicines which

> may produce the physical, emotional and mental symptoms of the illness in a healthy person. The two unique aspects of homeopathic therapy are the use of medicine in succussed dilutions, and the conscious use of truly psychosomatic medicines which are capable of acting physically, emotionally and mentally simultaneously in the same person. . . . Actually, homeopathy is not so much a therapy ahead of its time as it is timeless. Instead of being something new itself it is rather a restatement for the medical field of laws of nature so basic as to be axiomatic.

General Rebellion Against Mechanistic Approach

Just as the present holistic viewpoint affords a favorable climate for a resurgence of homeopathic procedures, so does it offer grounds for a general rebellion against the mechanistic approach to illness and its treatment. In *Revolution in Medicine,* Brian Inglis presents the collective case of those who are dissatisfied with orthodox medicine. Norman Shrapnel, who reviews *Revolution in Medicine* in the Manchester *Guardian* for Nov. 6, quotes Mr. Inglis: "The medical profession as at present constituted works like a gardener who mows a field of weeds and then leaves them lying; the roots still in the ground, the seed free to be borne away on the wind to bring more suffering later."

Mr. Shrapnel suggests that the title of this book "is doubtless intended as a sort of shock therapy, for the revolution he calls for is merely a turning back to the idea that mind and body are one: 'a return,' as Mr. Inglis himself puts it, 'toward the Hippocratic light'." Mr. Shrapnel continues:

> Briefly, Mr. Inglis believes that stress disorders have a far bigger share in causing illness than the bulk of doctors and their patients even begin to recognise—that germs and worries, so to speak, march as allies and can often win the day together where either would fail alone. He argues that doctors have a duty, scarcely ever performed adequately at present, to help people to understand their stresses and adjust their lives to them. We may even in this respect be going backwards; many a doctor, Mr. Inglis thinks, helped more through his bedside manner than through his treatment—and where is the bedside manner now?

Chinks in the Armour

Among the stress disorders, Mr. Inglis lists skin ailments, stomach ulcers, asthma, heart trouble, diabetes, and tuberculosis. Also, according to Mr. Shrapnel:

> He audaciously mentions cancer, saying that there are distinguished medical men who believe that this may be one, too, though there is a strong prejudice against research along such lines. Bacilli invade us all; what we ought to ask, according to Mr. Inglis, is through what breaches in our defences do we let them in? Even the common cold, he thinks, may be "the mechanism by which individuals work off an accumulation of minor stresses." The Devil's dance of worry amid the stomach acids is a more familiar idea, though we still have no choreography for it.

Mr. Shrapnel concludes: "This book is important not for its assertions but for the questions it asks so loudly that they can scarcely be ignored. . . . Right or wrong, Brian Inglis has done us all a service with his urgent, informed, and tenacious line of inquiry, and if doctors dislike it their duty is to tell us plainly why."

GYNECOLOGIST URGES X-RAY CURB

Morris Kaplan, reporting in the New York *Times* (Oct. 11, 1958) on the annual congress of the American College of Surgeons, says:

> Specialists in gynecology and genetics recommended today that physicians check carefully into radiation history of patients and use minimal dosages of X-ray in all cases, especially with expectant mothers. They noted that ten roentgens is the life-time limit for a person.
>
> A panel on the current knowledge of congenital defects deplored particularly what was described as a wide-scale use of X-ray as a diagnostic and therapeutic aid at some university medical centers. While the specialists did not specifically link radioactivity with birth defects, they urged more discriminate use of X-ray equipment. . . .
>
> Dr. Nesbitt [obstetrician at Union University] observed that high energy radiation produced mutation and that genes thus became permanently altered. He criticized X-ray examinations in pregnancy, saying they were doubly effective, influencing both the expectant mother and her child. Dr. Nesbitt said that such examinations should be stopped.

Doctors are discovering, all along the line, that "nature's finer forces" must be used with discrimination.

A REMINDER

Contributors of items for comment in this section may not realize that it is mandatory that we credit the source of the items used. All too often, the Editors are unable to use some interesting clipping because the name and date of publication do not appear. We suggest therefore, that contributors check each item to be certain they have included the necessary information.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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